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between the United States and Great Britain within a very short period ; but it must be admitted that this furnishes no absolute assurance.

If Great Britain insists upon the delivery up of the prisoners, and the Cabinet at Washington surrender them *upon the ground that the demand is a distinct abandonment of the doctrines which she and her prize courts have heretofore so persistently maintained*, the people will acquiesce, and she may yet believe that she has gained nothing by the course thus pursued. If she demand an apology because *the United States have merely followed out those doctrines*, we venture the opinion that she will not get it.

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#### ART. XI. — CRITICAL NOTICES.

1. — *The Progress of Religious Thought as illustrated in the Protestant Church of France ; being Essays and Reviews, bearing on the chief Religious Questions of the Day.* Translated from the French ; with an Introductory Essay on the Oxford Essays and Reviews, by the Editor, JOHN R. BEARD, D. D. London : Simpkin, Marshall, & Co. Boston : Walker, Wise, & Co. 1861. 12mo. pp. 435.

THE "Essays and Reviews" which Dr. Beard has issued to supplement the English volume bearing that name are translated from the French of the school of liberal thinkers represented by the Strasburg Theological Review, the leading preachers of the Consistoire in Paris, and the University of Leyden. He has confined himself to six writers, — Scholten, Réville, Grotz, Scherer, Colani, and Renan, — all of them eminent for scholarship, eloquence, and logical power. It is not now our purpose to discuss the theological views presented in these Essays. We may say, however, that the faith of the volume is positive, and that its critical judgments, though free and bold, are not destructive. The "tendencies" of most of the writers are understood to be in the direction of rationalism ; but their rationalism is not here offensively prominent. The miracles of the New Testament are discussed by Scherer, the most radical of all the writers ; but they do not seem to be denied or to be explained away. The essay on Calvin by Renan is as calm and impartial as the essay on Revelation by Grotz is broad

and comprehensive. Our objection to Scholten's disquisition on Modern Materialism and its causes is rather that it is too severe upon the materialists than that it diverges from the common theory. The article on the Future Life, by Réville, is not only a complete refutation of the sceptical views of Strauss, but is a most vigorous and original plea for the continued being of man, on teleological grounds. The themes of the volume are various, and the several essays are skilfully arranged, so as to go on from science and dogma to the Church and the Scriptures. In ability of reasoning, in breadth of survey, and in freshness of thought, these essays, we must think, are decidedly superior to those of the English volume which has made so much stir. They are a more valuable contribution to religious science, though they are only specimens of what the writers are giving forth continually. They will unquestionably stimulate an appetite for more of the same kind; and they will do good if they call attention to the remarkable development which is now showing itself, not only in the Protestant, but in the Catholic Church of France. Not the least valuable among the contents of the volume are the short introductory notices of the several writers, which have been furnished by Dr. Réville. An article in the *Christian Examiner* of November, 1859, gave an account of Timothy Colani and his labors as a preacher and editor, but the biography of the other writers in the volume will be, we doubt not, entirely new to English and American readers. We trust that the present work may be only the beginning of a series which shall reproduce the fruits of French theological thought and study, as the Foreign Library of the Messrs. Clark of Edinburgh has reproduced the best theology of Germany.

The translations are unequal in merit. Those by Dr. Davison are well done; others are indifferent, and some are very poor. The kind and quantity of typographical blunders are disgraceful to any respectable publishing house.

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2. — *L'Ouvrière*. Par JULES SIMON. Paris: Hachette. 1861. 12mo. pp. 426.

WHATEVER comes from the pen of M. Jules Simon is well worth reading. He touches no subject which he does not dignify, illustrate, and, we had almost said, exhaust. He does nothing lightly, nothing carelessly; but all his works have an earnestness which comes from deep and strong conviction. He has written about Natural Religion in the spirit of a sincere and serious believer in revealed religion. He has written about Duty in words which make Wordsworth's Ode seem tame in the comparison. He has written about Liberty with insight